BACKGROUND GUIDE
LOK SABHA

RAJASTHAN YOUTH CONFERENCE

United We Stand, Model We Set

RAJASTHAN YOUTH CONFERENCE

CONTENTS

SPEAKER'S NOTE

Dear Delegates,

Welcome to the Lok Sabha. As your Chairperson I am delighted to be a part of this session, with the latest Lok Sabha results and commencement in the national headlines. Our Agenda of Secularism is the nutshell of our current political and national policies and issues which we will be discussing throughout the committee.

Our committee aims to discuss the ongoing national scenarios and events concerning the results of the 2024 elections. National Politics had been the most debated topic of the last few months with the idea of secularism given the paramount attraction. This Committee will discuss the same philosophy in detail by accounting every single event, policy, controversy, and remark made on the fundamentals of Indian Secularism. The main topics of discussion can include Ram Mandir, the NEET scandal, Politics in Elections, Employment issues, Diplomatic affairs, and much more latest national headlines.

Expect delegates to be politically informed and aware of the current political scenario. Your ideas and arguments should be under your portfolio's philosophies and also with the political party your portfolio is associated with.

In the committee we will be rigorously debating on our agenda and then present solutions for the roadmap of the nation's ultimate development. As a chairperson, I allow the delegates to be the architects of the flow of the committee, only intervening if the committee gets distracted from the main agenda. I also expect the delegates of the committee to be well-behaved throughout the event as they will be representing the respected leaders and politicians of India. Prepare your best arguments and let's have some fun!

Sincerely,
Akshit Dadhich
Speaker- Lok Sabha.
loksabharyc@gmail.com

INTRODUCTION

Lok Sabha consists of representatives of the people chosen by direct election based on adult suffrage. The maximum strength of the House envisaged by the Constitution is 552, which is made up of the election of up to 530 members to represent the States, and up to 20 members to represent the Union Territories. The total elective membership is distributed among the States in such a way that the ratio between the number of seats allotted to each State and the population of the State is, so far as practicable, the same for all States.

1. Legislative: "Power comes from having control of the purse." The Lok Sabha is superior to the Rajya Sabha in financial affairs. Only the Lok Sabha may introduce the Money Bill. The Rajya Sabha's suggestions for changes to the Money Bill are up to the Lok Sabha to accept or reject.

2. Management of the Executive: The Lower House of Parliament is collectively accountable to the Council of Ministers. As a result, both the government's conduct and omission of crimes are subject to scrutiny by the Lok Sabha. By passing a resolution of no confidence in the Council of Ministers, only the Lok Sabha has the power to compel its resignation. There are additional ways for the Lok Sabha to exert influence over the executive branch. These techniques include asking questions, introducing adjournment and call-to-attention motions, holding budget discussions, introducing cut motions, holding debates, etc. By using any of these techniques, the Lok Sabha can make the government's blunders and incompetence public and warn it against making the same mistakes again.

3. Constitutional: The Lok Sabha shares the power with the Rajya Sabha to amend the Constitution.

4. Elections:
A. The Lok Sabha participates in the presidential and vice presidential elections.
B. The Speaker and Deputy Speaker are chosen by the body.
C. Its members are chosen to serve on several Parliamentary committees.

5. Judicial:
A. The Lok Sabha has the authority to penalise someone for violating privileges.

B. It participates in the process to remove the Indian President from office, along with the Rajya Sabha provided that the majority believes that there have been several violations of the constitution.
C. It has a joint authority with the Rajya Sabha to dismiss judges of the Supreme Court and the High Court.

-New Parliament House, housing both The Lok Sabha and The Rajya Sabha-
(Inaugurated on the 28th of May 2023 by Prime Minister Shri Narendra Modi)

FUNCTIONING OF THE LOK SABHA

PROCEDURE IN THE HOUSE: -

Question Hour

The Members of Parliament have a set time during which they can question government officials and request explanations on a variety of topics of general interest. It is one of the fundamental components of parliamentary democracy and acts as a check on the executive branch. The Members of Parliament are required to submit their inquiries in advance, and the concerned ministers are required to respond with pertinent information. The Lok Sabha's Question Hour usually lasts an hour and is held at the start of each session.

Zero Hour

The Lok Sabha's Question Hour is followed by the period known as the Zero Hour; an informal period where lawmakers may bring up critical public problems that may not have been up on the agenda for discussion or debate. Members of Parliament are free to discuss any relevant topic they think is of major importance, including governmental policies, current affairs, social issues, and more. The duration of a Zero Hour is normally between 60 and 90 minutes. These sessions are majorly used post-crisis.

Discussion Hour

Discussion Hour is a time slot set aside for discussing specific topics that are important to, or interest, the general audience. It frequently occurs after the regularly scheduled daily business, which includes legislative and question period activities. During this hour, Members of Parliament are allowed to express their thoughts, express their concerns, provide ideas, and participate in a more in-depth discussion on the selected topic. The Hon'ble Speaker of the Lok Sabha selects the topic for discussion, and the MPs participate by expressing their ideas and opinions

POINTS

Point of Parliamentary Inquiry
When a delegate is unsure about any parliamentary procedure, a point of parliamentary inquiry may be raised for clarification. This point must be raised after (and not during) a speech or statement.

Point of Personal Privilege
When a delegate has to be excused or requires a change for their comfort; the delegate shall seek the due permission of the Speaker to be excused during the committee session.

Point of Factual Inaccuracy
When a delegate feels that there are statistical or factual 5 inaccuracies mentioned during the committee sessions by another delegate, a point of

factual inaccuracy may be raised by the delegate in which the delegate must present the House with evidence of the statistical value or data presented is inaccurate.

Point of Order
When a delegate feels that there are inaccuracies with the proceedings of the house, a point of order may be raised. Only if the point is of utmost importance and urgency should it interrupt a speech or a statement. If raised repeatedly and not of prime importance, the EB may suspend the delegate for some time at its discretion.

Point of Information
If a delegate yields their time to points of information then, in keeping with the residual time, the EB will recognise up to 2 questions(at its discretion) from other delegates concerning the yielder's speech. The questions must be concise, relevant, and framed as interrogative sentences.

Right to Reply
Each delegate possesses the right to reply to an accusation or statement which has been made by another member of the house. However, this right is only accessible if the integrity of the delegate or the integrity of the portfolio which the delegate represents has been hurt by the member.

Moderated Caucus
A moderated caucus is a planned discussion that enables participants to cooperatively address particular subjects or issues on the committee's agenda. The Speaker opens the floor for any motions on the floor, a delegate may raise a motion for a Short Discussion Hour in the form of a Moderated Caucus for a given time and a specific agenda. The speaker keeps order and makes sure that the discussion stays focused and constructive. The sequence in which delegates will address the caucus is decided based on the discretion of the Speaker. Delegates can voice their 6 thoughts, offer suggestions, pose questions, or make statements about the subject, but they must listen carefully and show respect for one another's viewpoints. The restriction placed on the speaking time makes sure that everyone has an equal chance to contribute to the discussion.
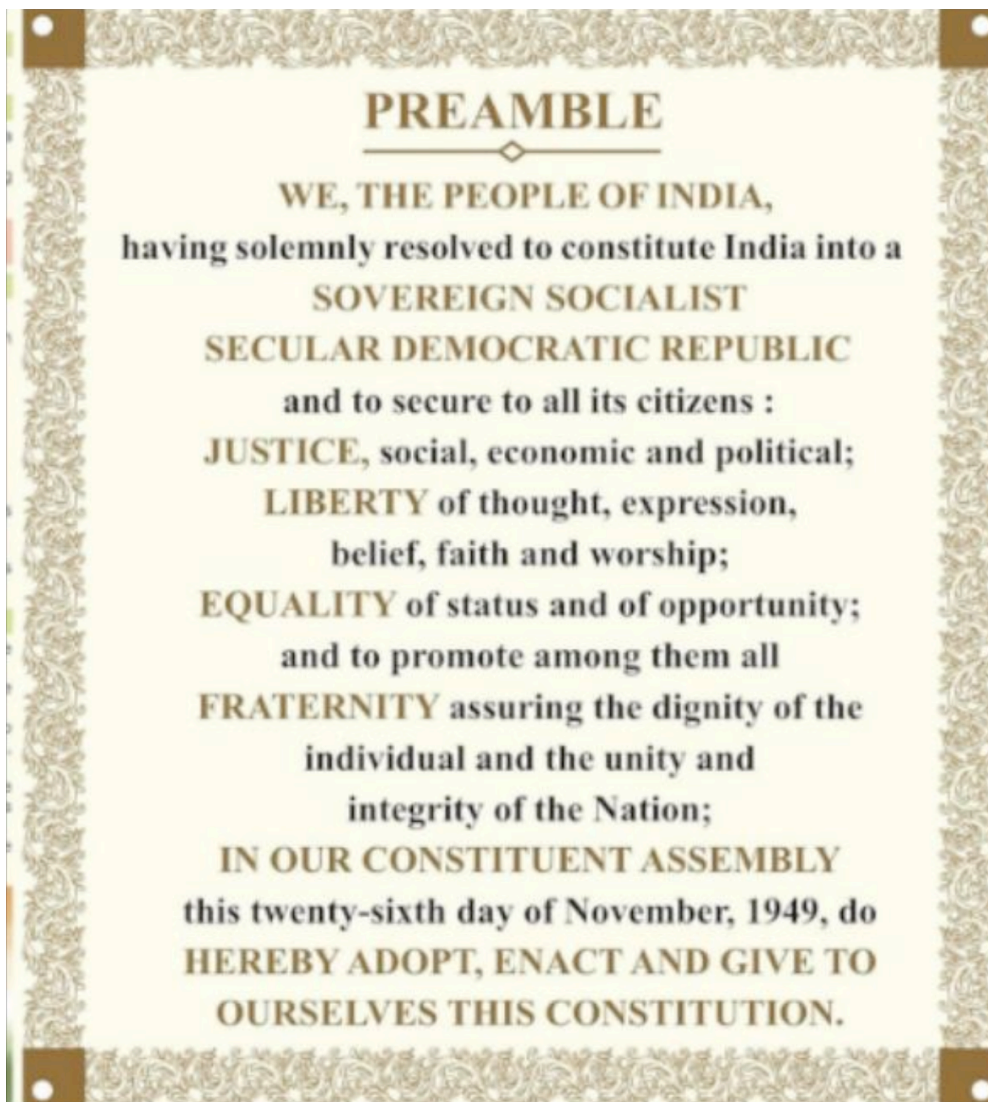
Unmoderated Caucus
In an unmoderated caucus, delegates are free to wander around and strike up talks with one another throughout this session. It enables

communication, cooperation, and idea sharing. Participants can organize into groups, bargain solutions, and collaborate on developing ideas. Delegates should use this opportunity to form coalitions, advocate for their causes, and forge relationships. The Public Unmoderated Caucus offers delegates a flexible and dynamic setting for interaction and collaboration on various conference agenda items.

BACKGROUND

> ## PREAMBLE
>
> WE, THE PEOPLE OF INDIA,
> having solemnly resolved to constitute India into a
> **SOVEREIGN SOCIALIST**
> **SECULAR DEMOCRATIC REPUBLIC**
> and to secure to all its citizens :
> JUSTICE, social, economic and political;
> LIBERTY of thought, expression,
> belief, faith and worship;
> EQUALITY of status and of opportunity;
> and to promote among them all
> FRATERNITY assuring the dignity of the
> individual and the unity and
> integrity of the Nation;
> IN OUR CONSTITUENT ASSEMBLY
> this twenty-sixth day of November, 1949, do
> HEREBY ADOPT, ENACT AND GIVE TO
> OURSELVES THIS CONSTITUTION.

-The Preamble of the Constitution of India-

LOK SABHA

Agenda: National Secularism Perception: The idea of a secular country in light of recent national socio-political events Regarding the working of

the committee, the simulation shall follow the UNA USA Rules of Procedure but with slight modifications. However, the will of the committee shall be of paramount importance. No decision shall be taken arbitrarily by the Executive Board and complete transparency and accountability will be maintained throughout the committee proceedings.

PROOF/EVIDENCE IN THE COMMITTEE:

Evidence or proof is acceptable from sources, with regards to establishing veracity of facts including through points of order. However, that in no way, should deter you from referring to a broad spectrum of resources for your research.

1.   News Sources

● Reuters: Any Reuters' article that unambiguously makes mention of the fact stated or is in contradiction of the fact being stated by another delegate in the council can be used to substantiate arguments in the committee.
(https://in.reuters.com/news/world)
● State-operated News Agencies: These reports can be used in support of or against the State that owns the News Agency.
● Government Reports: These reports can be used in a similar way as the State Operated News Agencies reports and can, in all circumstances, be denied by another country. However, a report being denied by a certain country can still be accepted by the Executive Board as credible information.
● Permanent Representatives to the United Nations Report:
https://protocol.un.org/dgacm/pls/site.nsf/files/HoM/$FILE/ HeadsofMissions.pdf
● Multilateral Organizations:
○ NATO (http://www.natolibguides.info/nato-russia/reports)
○ ASEAN (http://www.aseansec.org/)
○ OPEC (https://www.opec.org/opec_web/en/publications/336.htm)

2. UN Reports: All UN Reports are considered are credible information for this simulation.
● UN Bodies:
○UNSC (https://www.un.org/securitycouncil/)

○UNGA (https://www.un.org/en/sections/general/documents/index.html)
● UN Affiliated bodies:
○ International Atomic Energy Agency (https://www.iaea.org/)
○ World Bank (https://www.worldbank.org/)
○ International Monetary Fund (https://www.imf.org/external/index.htm)
○ International Committee of the Red Cross (https://www.icrc.org/en).
● Treaty Based Bodies:
○ Antarctic Treaty System (https://www.ats.aq/e/ats.htm)
○ International Criminal Court (https://www.icc-cpi.int/)
3. Subsidiary Organs of the UN
○Peacebuilding Commission
(https://www.un.org/securitycouncil/content/repertoire/
peacebuildingcommission)
○ International Law Commission: (http://legal.un.org/ilc/)

ABOUT THE COMMITTEE

The Lok Sabha, the House of the People, is the lower house of India's bicameral Parliament. It plays a crucial role in the legislative process and is responsible for making laws, representing the Indian populace, and overseeing the functioning of the government. The Lok Sabha comprises representatives elected directly by the people of India, with its members serving a term of five years. The leadership of the Lok Sabha includes the Speaker, who is responsible for maintaining order and decorum during the proceedings, and the Prime Minister, who leads the government.

MANDATE OF THE LOK SABHA

The Lok Sabha has several key responsibilities, including:

● Legislation: Enacting laws on various subjects listed in the Union and Concurrent Lists.
● Oversight: Scrutinizing the work of the government through various parliamentary instruments such as Question Hour, Zero Hour, and Parliamentary Committees.
● Representation: Representing the diverse population of India and addressing their grievances.

● Budget: Approving the Union Budget and overseeing its implementation.

Introduction to the Agenda of the Committee

National Secularism Perception: The idea of a secular country in light of recent national socio-political events of India. Secularism, as enshrined in the Indian Constitution, is a foundational principle that ensures the separation of religion from the state, providing equal treatment to all religions. In recent times, India's secular fabric has been a subject of intense debate and scrutiny due to various socio-political events. This report will delve into the concept of secularism in India, explore its historical context, and examine contemporary challenges and perceptions surrounding it.

UNDERSTANDING SECULARISM IN INDIA

Constitutional Provisions

The Indian Constitution enshrines secularism through various articles:
● **Preamble:** Declares India to be a "Sovereign Socialist Secular Democratic Republic."
● **Article 14:** Guarantees equality before the law and equal protection of the laws to all individuals.
● **Article 15:** Prohibits discrimination on grounds of religion, race, caste, sex, or place of birth.
● **Article 25-28:** Ensure freedom of religion, allowing individuals the right to profess, practice, and propagate their religion.
● **Article 44:** Directs the state to endeavor to secure a Uniform Civil Code for citizens, thereby aiming to eliminate religious disparities in personal laws.

Historical Context
Secularism in India has been shaped by its colonial history and the vision of its founding leaders. During the independence struggle, leaders like Mahatma Gandhi and Jawaharlal Nehru advocated for a pluralistic and inclusive society. The horrors of the partition underscored the need for a secular state to maintain communal harmony. Post-independence,

secularism was integrated into the legal and political framework to ensure the peaceful coexistence of India's diverse religious communities.

Contemporary Challenges and Perceptions
Communalism and Political Dynamics
Recent socio-political events have brought India's secular credentials under scrutiny. Issues such as communal riots, lynchings in the name of cow protection, and political rhetoric have heightened communal tensions. The perception of secularism is often influenced by:

● **Political Mobilization:** Political parties sometimes use religion to mobilize voters, leading to polarization.
●**Religious Nationalism:** The rise of religious nationalism has challenged the secular ethos by promoting the dominance of one religion over others.
● **Media Influence:** Media portrayal of religious issues can amplify communal sentiments, impacting public perception.
Judicial Interpretation
The judiciary has played a significant role in interpreting and upholding secular principles. Landmark judgments, such as the Ayodhya verdict, have tested the balance between secularism and religious sentiments. The judiciary's role in protecting minority rights and maintaining secularism remains critical.

Civil Society and Activism
Civil society organizations and activists continue to champion the cause of secularism. Movements advocating for interfaith harmony, campaigns against communal violence, and legal battles for the protection of minority rights are crucial in maintaining India's secular fabric.

KEY EFFORTS TO PROMOTE SECULARISM

1. Legal Reforms:
○ **Uniform Civil Code (UCC):** Advocating for a UCC aims to ensure equal rights irrespective of religion in personal laws.
○**Anti-Discrimination Laws:** Strengthening laws to prevent discrimination based on religion.
2. Educational Initiatives:
○ **Curriculum Reform:** Promoting secular values through education and inclusive curricula.
○**Awareness Campaigns:** Conducting campaigns to promote understanding and respect for all religions.

3. Community Engagement:
○ **Interfaith Dialogues:** Encouraging dialogues between different religious communities to foster mutual respect and understanding.
○ **Conflict Resolution Mechanisms:** Establishing mechanisms for early resolution of communal conflicts.
4. Media and Communication:
○ **Responsible Reporting:** Ensuring media responsibility in reporting on religious issues to prevent sensationalism.
○**Public Service Announcements:** Using media to spread messages of secularism and communal harmony.

CASE STUDIES

> *Note: The case studies provided in this background guide are intended to serve as illustrative examples to help delegates understand the complexities and challenges surrounding the issue of secularism in India. These examples are not exhaustive and should not be considered as the sole focus of the committee's discussions. Delegates are encouraged to conduct their own research and use any relevant case studies that align with the context of the agenda. This approach will allow for a more comprehensive and diverse debate, enriching the overall discourse within the committee.*

CASE STUDY 1: BABRI MASJID DEMOLITION

Introduction
The Babri Masjid demolition is a significant and controversial event in modern Indian history, epitomizing the complexities of India's secular fabric and communal dynamics. The mosque, located in Ayodhya, Uttar Pradesh, was demolished on December 6, 1992, by a large group of Hindu activists, leading to widespread communal riots and long-lasting socio-political ramifications. This case study explores the historical background, the build-up to the demolition, the event itself, and its aftermath, highlighting the interplay between religion, politics, and law in India.

Historical Background

Ayodhya and the Babri Masjid

Ayodhya is considered one of the seven most important pilgrimage sites for Hindus. According to Hindu tradition, it is the birthplace of Lord Ram, an avatar of Vishnu. The Babri Masjid, constructed in 1528-29 by Mir Baqi, a general of the Mughal Emperor Babur, was believed by many Hindus to be built on the ruins of a temple marking Lord Ram's birthplace. This belief set the stage for centuries of religious conflict.

Early Disputes
The first recorded incidents of communal discord date back to the 19th century. In 1859, the British colonial administration erected a fence to separate the places of worship for Hindus and Muslims, allowing the mosque to be used by Muslims while Hindus prayed at a nearby platform (Ram Chabutra). The legal battles over the site began in earnest in the 1940s, with both communities laying claim to it.

Post-Independence Claims
After India's independence in 1947, the dispute intensified. In 1949, idols of Lord Ram were mysteriously placed inside the mosque, leading to the site being locked and the commencement of legal disputes. The matter remained largely dormant in courts for several decades, simmering under the surface of Indian politics.

Build-Up to the Demolition

The Vishwa Hindu Parishad (VHP) and the Ram Janmabhoomi Movement
In the 1980s, the Vishwa Hindu Parishad (VHP) and other Hindu nationalist organizations launched the Ram Janmabhoomi movement, campaigning for the construction of a Ram temple at the disputed site. The movement gained momentum with the involvement of the Bharatiya Janata Party (BJP), which adopted the cause to galvanize its political base.

Political Mobilization and Rallies
The movement saw a series of rath yatras (chariot processions) led by BJP leaders like L.K. Advani, which traveled across the country, garnering mass support. These rallies were marked by inflammatory speeches and increasing communal tensions. The situation became increasingly volatile as the VHP announced plans for a symbolic kar seva (voluntary service) at the site on December 6, 1992.

The Demolition

Events of December 6, 1992

On December 6, 1992, despite assurances to the contrary, a large gathering of kar sevaks (volunteers) assembled at Ayodhya. The mob, inflamed by provocative speeches and chants, breached security cordons and demolished the Babri Masjid within hours using sledgehammers and bare hands. The destruction was carried out in the presence of political leaders and law enforcement officers who were unable or unwilling to intervene effectively.

Immediate Aftermath

The demolition led to widespread communal riots across India, resulting in the loss of thousands of lives and extensive property damage. The riots further polarized Indian society along religious lines, with severe repercussions for communal harmony.

Legal and Political Repercussions
Criminal and Civil Cases

Following the demolition, numerous criminal cases were filed against prominent political and religious leaders involved in the conspiracy. The Liberhan Commission was set up to investigate the events, submitting its report in 2009, which indicted several leaders for their roles in the demolition.

The Allahabad High Court Verdict

In 2010, the Allahabad High Court delivered a landmark judgment, ordering the division of the disputed land into three parts—one for the Hindus, one for the Muslims, and one for the Nirmohi Akhara, a Hindu sect. This verdict was seen as a compromise but did not fully resolve the contentious issue.

The Supreme Court Verdict

In November 2019, the Supreme Court of India delivered a unanimous judgment awarding the entire disputed land to the Hindu parties for the construction of a Ram temple, while directing the government to provide an alternative site for the construction of a mosque. This verdict was welcomed by many in the Hindu community but left many Muslims and secularists feeling aggrieved.

Socio-Political Impact

Rise of Hindutva Politics

The Babri Masjid demolition marked a turning point in Indian politics, catalyzing the rise of Hindutva (Hindu nationalist) ideology. The BJP, which had been a minor political player, emerged as a major force, eventually coming to power at the national level in 1998 and again in 2014.

Impact on Secularism
The event and its aftermath posed significant challenges to India's secular framework. It highlighted the deep-seated religious divides and the potential for political exploitation of communal sentiments. The demolition also led to increased scrutiny of the role of religious identity in politics and governance.

Communal Tensions and Riots
The demolition sparked communal riots not only in Ayodhya but across several major cities, including Mumbai and Delhi. These riots left deep scars on the collective memory of the nation and perpetuated a cycle of violence and mistrust between communities.

Conclusion
The Babri Masjid demolition remains one of the most controversial and impactful events in Indian history. It brought to the forefront the challenges of balancing religious beliefs with secular governance in a pluralistic society. While the legal battles over the site have seen closure with the Supreme Court's verdict, the socio-political implications continue to resonate. The event serves as a stark reminder of the need for vigilance in maintaining communal harmony and upholding the secular values enshrined in the Indian Constitution.

CASE STUDY 2: THE SHAH BANO CASE AND UNIFORM CIVIL CODE

Introduction
The Shah Bano case is a landmark legal battle that significantly impacted the discourse on secularism, gender justice, and the Uniform Civil Code (UCC) in India. The case revolves around Shah Bano Begum, a Muslim woman who sought alimony from her husband under Indian law. The Supreme Court's ruling in her favor led to a nationwide debate and subsequent legislative action, highlighting the tensions between personal religious laws and the constitutional mandate for equality.

Historical Background

Personal Laws in India

India's legal system allows different religious communities to be governed by their respective personal laws in matters such as marriage, divorce, inheritance, and maintenance. While Hindus, Christians, and Parsis have codified personal laws, Muslims are governed by Sharia law, as interpreted by various schools of thought within Islam.

The Constitutional Mandate for a Uniform Civil Code

Article 44 of the Indian Constitution directs the state to endeavor to secure a Uniform Civil Code for all citizens. However, this directive remains non-justiciable, meaning it cannot be enforced by courts. The Shah Bano case brought this dormant constitutional aspiration into the spotlight.

The Shah Bano Case

Facts of the Case

Shah Bano Begum, married to Mohammed Ahmed Khan for over forty years, was divorced by him in 1978. Khan provided her with maintenance for a brief period before discontinuing it. Shah Bano, left destitute, filed a petition under Section 125 of the Criminal Procedure Code (CrPC), which applies uniformly to all citizens irrespective of religion, seeking alimony.

Legal Proceedings and Verdict

In 1985, the Supreme Court ruled in favor of Shah Bano, granting her alimony under Section 125 CrPC. The Court held that this provision, aimed at preventing destitution, applied to all citizens irrespective of their religion. The verdict emphasized that maintenance under Section 125 was a secular provision and did not interfere with personal laws.

Reactions and Backlash

The ruling sparked significant controversy and opposition from the Muslim community, who viewed it as an infringement on their personal laws. The All India Muslim Personal Law Board (AIMPLB) and various Muslim organizations argued that Islamic law (Sharia) already provided for maintenance during the iddat period (three months post-divorce) and that any additional alimony was against Islamic principles.

Political and Legislative Response

The Muslim Women (Protection of Rights on Divorce) Act, 1986

In response to the backlash, the Indian government, led by Prime Minister Rajiv Gandhi, enacted the Muslim Women (Protection of Rights on

Divorce) Act, 1986. This act effectively nullified the Supreme Court's judgment by limiting the husband's liability to provide maintenance only during the iddat period and shifting the responsibility of maintenance post-iddat to the woman's relatives or the Waqf Board.

Criticism and Support
The Act was criticized by women's rights activists and secularists for being regressive and discriminatory. It was seen as a capitulation to conservative religious elements at the expense of gender justice. On the other hand, the Muslim community largely viewed the Act as a safeguard of their religious identity and autonomy.

Impact on Secularism and Gender Justice

Secularism and Legal Uniformity
The Shah Bano case highlighted the conflict between India's secular framework and the existence of religion-based personal laws. It raised crucial questions about the extent to which the state can intervene in religious matters to ensure individual rights and equality.

Gender Justice
The case underscored the plight of Muslim women under personal laws that were perceived to be biased against them. It ignited a broader movement advocating for reforms in personal laws to ensure gender justice and equality.

Uniform Civil Code (UCC) Debate
The Shah Bano case revitalized the debate over the Uniform Civil Code. Proponents argue that a UCC would ensure equality and justice for all citizens irrespective of religion, while opponents fear it could undermine religious freedoms and cultural diversity. The debate continues to be a contentious issue in Indian politics and society.

Conclusion
The Shah Bano case and the subsequent legislative developments represent a crucial episode in India's journey towards balancing secularism, religious freedom, and gender justice. The case brought to the forefront the challenges of implementing a Uniform Civil Code in a diverse society. While the Supreme Court's verdict was a step towards ensuring justice and equality, the political and legislative responses revealed the complexities and sensitivities involved in reconciling individual rights with community identities. The Shah Bano case remains

a pivotal reference point in discussions about secularism, legal reform, and women's rights in India

QUESTIONS TO CONSIDER

Historical and Constitutional Context
• How has the concept of secularism evolved in India since its independence?

Current Scenario
• What recent socio-political events have influenced the perception of secularism in India?
• How do current government policies align with the principle of secularism?

Legal and Constitutional Issues
• How have recent Supreme Court judgments impacted secularism in India?
• Are there any constitutional amendments that could strengthen or weaken secularism in India?

Political Dynamics
• How do different political parties in India interpret and implement the principle of secularism?
• What role does electoral politics play in shaping the discourse on secularism?

Social and Cultural Factors
• How do social and cultural factors influence the perception of secularism in various regions of India?
• What are the impacts of media representation on public perception of secularism?

Religious Perspectives
• How do different religious communities in India view the principle of secularism?
• What are the challenges faced by religious minorities in a secular state?

Comparative Analysis
• How does India's approach to secularism compare with that of other secular democracies?
• What lessons can India learn from other countries in managing secularism and religious diversity?

Future Outlook
• How might the perception of secularism in India evolve in the coming years?
• What role can education and public awareness play in promoting secularism?

Economic and Social Development
• How does economic development influence secularism in India?
• What is the relationship between social equity and the perception of secularism?

PARTING NOTE

This Background Guide, while comprehensive, serves only as a foundation for exploration. The Lok Sabha, being a vibrant and dynamic committee, addresses multifaceted issues that require thorough research and diverse perspectives. Delegates are encouraged to delve deeper into the topic, explore additional case studies, and bring forward various viewpoints to enrich the discussions and debates.

Good luck, and have fun!

RAJASTHAN YOUTH CONFERENCE

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